

IBADURRAHMANVALUE EDUCATION MODEL IN SCHOOL

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ABSTRACT

This study is based on two different phenomena among few of students. On one side, some students have excellent achievement that is gained through optimal training process from all parties. On the other hand, some students do several misbehaviour actions such as fighting, raping, murdering, robbery, pornography, drinking alcohol, selling drugs, and mysticism that can ruin *aqidah*. This study aims to explain the development of value education model based *Ibad al-Rahman* character especially its vision, mission, program, situation, process, support from society, parents, and students and evaluation in order to train to be *akhlaqul karimah* personality. This study reveals some findings that the development of value education based on *Ibad al-Rahman* character can assist to achieve school's vision, mission, objective, situation and condition and make it easy to realize education objective of *Ibad al-Rahman*. In short, education process through habituation and exemplary is the most exact method and sufficient support from internal and external sides to bear *Ibad al-Rahman* character, and evaluation is done in the development of value education based on *Ibad al-Rahman* character in school.

Keywords: Value Education, Education Model of *Ibad al-Rahman*

ABSTRAK

Tulisan ini dilatarbelakangi oleh dua fenomena yang berbeda dalam sebagian peserta didik sekolah. Di satu sisi sebagian peserta didik yang memiliki prestasi luar biasa, keberhasilan tersebut melalui proses pembinaan yang optimal semua pihak. Di sisi lain, sebagian peserta didik yang melakukan berbagai penyimpangan perilaku seperti perkelahian, pemerkosaan, pembunuhan, perampokan, pornografi, minuman keras, penjualan narkoba, dan mistik yang dapat merusak *aqidah*. Tulisan ini bertujuan menjelaskan rumusan visi, misi dan program kerja, situasi yang diciptakan, proses yang dilaksanakan, dukungan masyarakat, orang tua dan peserta didik serta evaluasi yang dilakukan di sekolah dalam pengembangan model pendidikan nilai berbasis karakter *Ibad al-Rahman* dalam upaya membina pribadi *akhlak karimah*. Tulisan ini menemukan beberapa hal, bahwa pengembangan pendidikan nilai berbasis karakter *Ibad al-Rahman* membantu terhadap pencapaian visi, misi dan tujuan sekolah, situasi dan kondisi yang diciptakan memudahkan terwujudnya tujuan pendidikan *Ibad al-Rahman*, proses pendidikan melalui pembiasaan, peneladanan merupakan metode yang paling tepat serta dukungan yang cukup memadai baik internal maupun eksternal untuk menghasilkan karakter *Ibad al-Rahman*, dan evaluasi yang dilakukan dalam pengembangan pendidikan nilai berbasis karakter *Ibad al-Rahman* di sekolah.

Kata Kunci: Pendidikan Nilai, Model Pendidikan *Ibad al-Rahman*

INTRODUCTION

Education is expected to develop various humans' potentials from the day borned (*fitrah*) so that it can change them to have excellent characters. Haqqi (1137, Juz 7:31) stated that one of *fitrah* meanings refers to the acceptance of *al-Taubid* and *din al-Islam* without any rejection and denial (*al-fithratu habunaa al-Qaabiliyatu li al-Taubidi wa diini al-Islaami min ghoiri ibaa'in anhu wa inkaar in labu*). This potential will not become more value able if it does not realize in practice.

Education is a way to change and develop all humans' possessed potentials that they are born to be mature and civilized. Moreover, education is held in family, school, and society in which Ki Hajar Dewantara named it as three central education. Education in family becomes the first element to color those potentials as well as further basic education development. Yalzan (1988, p. 158) argued that in family life, there should be occurred identification process, exemplary, experience sharing, and many more that can be guidance for children. Horton (1993, p. 277) put forward that family can create harmonious interaction between parents and their children. To reach it, and even to help human in value affirmation process of *rabbaniyah* and *insaniyah*, it is required facilitation and religious atmosphere in family. The facilitation can be formed both physical and non physical, i.e., school (Madjid, 1988, p. 127). Besides, family requires sufficient religion understanding to educate their children, adequate general knowledge, financial, and other things.

After absorbing values in family, a child can counter second education, i.e., schooling that must continue basic former and prior education which emphasizes on character building and early cognitive development. School education as its function and role must be oriented to the objective achievement which balances between physical and non physical needs. This is in line with Act No. 20 2003 regarding National Education System chapter II article 3 that confirms the main national education objective referring to *iman* and *taqwa* aspect. This means that *core value* of national character building in education is derived from religion. All education processes must focus on strengthening divinity values based on religion faith. School's effort to maintain and embed values in National Education Objective can be realized in various approaches.

Muhaimin (2004, p. 306-307) revealed that embodiment of core value requires religious atmosphere in school environment. In line with this, there are four models of creating religious atmosphere in school, namely: (1) structural model, this is realized by rules and image building of leadership or policy of education institution or organization as well as leader's instruction or initiation; (2) formal model, this creation is based on understanding that

religion education is human effort to teach hereafter and spiritual problems so that naturally it is normative, doctrine and absolutism.; (3) mechanical model, this creation views all aspects of life require education as embedding and development values of life based on their functions; and (4) organic model, this creation of religious atmosphere views religion education as a system to develop religious spirit that manifests in religious behaviour and skill. As Muhaimin, Borba (2008: vii) quoted Aristoteles that human will not be moral and wise by himself but great efforts make by himself and society.

Based on those views, many educators attempt to embed values to their learners both *rabbaniyah* and *insaniyah*. *Rabbaniyah* value is divinity soul substance in the form of basic core of religion that must be embedded in human including *iman, islam, ihsan, taqwa*, sincerity, resignation gratitude and patient. In addition, *insaniyah* value is the real form of divinity soul substance in the form of one's behavior and attitude in daily activity such as *silaturahmi*, brotherhood, equality, positive thinking, humble, gracefully, trustworthy, heroic, economized and generous. (Madjid, 1998, p. 130-136).

The efforts on development of religious values in school cannot be separated from development of knowledge and technology toward globalization process. This influences society life including school teenager both positive and negative effects. One of positive effects provides strategic opportunity for society and Indonesia nation. (Azra, 1999, p. 45). According to Arifin (1995, p. 8), technology development can play an important role in gaining particular achievement for learners in particular schools.

On the other hand, negative impact of globalization cannot be avoided by Indonesia nation, especially immature teenager (senior high school students). According to Elposito (1986, p. 87), one of factors that rises external problem in teenagers' life is modernization symptom and technology that is misinterpreted by them. Such deviation is influenced by massive TV shows so that all society including senior high school students can enjoy entertainment show in the form of love story, rapist, homicide, robbery, pornography, drinking alcohol, drugs, and mysticism that can ruin *aqidah* (Borba, 2008, p. 5). Those actions is likely to imitated by society especially teenagers.

Related to those phenomena, it is important to study value development model as the effort of personality training of *akblaqul karimah* at school by using Ibad al-Rahman model.

'Ibad al-Rahman

1. Definition of *Ibad al-Rahman*

The term of '*Ibad al-Rahman*' can be founded in Surah Al-Furqan verse 63-77. This idiom is derived from the word *bad* and *al-Rahman*.

According to Al-Zamakhshari (2003, p. 821), idiom *Ibad al-Rahman* refers to those who are blessed special gift from Allah SWT. Meanwhile, according to Nasir Al-Sya'di in Abdurrahman (2002, p. 576), it has two worship meanings to Allah: (1) *'ibadah rububiyah*, a worship which is conducted by all human beings both muslim of *kafir*, good and bad, all creatures that are taken care and protected by Allah, and (2) *'ibadah ulubiyah*, this worship refers to prophets and Allahs' beloved. The latest definition refers to *Ibad al-Rahman*. Moreover, Al-Jazairi views that (2008, p. 258) *Ibad al-Rahman* means Rasul's close friend who had eight great characters. Qurtubi (2008, p. 167) confirms that *Ibad al-Rahman* is human who obeys and does worship to Allah, works his earings, sight, verbal, and his heart toward Allah's order. This perspective is goes the same with al-Qarni (2008, p. 167), Al-Mahalli and As-Suyuti (2008, p. 1533), including Ismail Al-Buruswy (113:240) Al-Maraghi (tt, p. 36) al-Rakhily (tt, p. 105), and many more.

Ibad al-Rahman based on those experts refers to human who has special characters blessed by Allah in the form of iman, taqwa, obedience, and good akhlaq that can be exemplified by other humans and has rights to get reward from Allah someday.

2. Characters of *Ibad al-Rahman*

Characteristics of *Ibad al-Rahman* as explained in surah al-Furqan verse 63-77 show their special characters. They are as though human strainer at the end of long war between guidance and astray or between those who deny and neglect religion and those who follow *Rasul* with guidance for human. They are as if ripe fruit for difficult and long *jihad* as well as an entertainment for preacher after struggling against denial, rejection, and neglection. They become a role model of realistic life for Muslim pilgrims and for Muslim soul with its straight *manhaj* education. They deserve to get Allah's attention on Earth.

According to several expert of *tafsir* Al-Qur'an, those verses identify ten *Ibad al-Rahman* characteristics. First, they always walk on Earth with gentle, humble and prestige. Second, if ignorant people greet them, they leave them and go to another place where they cannot interact with those ignorant. Third, they do worship sincerely in the middle of the night to Allah the Caretaker—they sincerely bow down and stand in their prayer (*shalat*). Fourth, they spend their wealth for themselves, their family, or others and they do not exaggerate, they are not stingy, their expenditure is in balance. Fifth, they purify *Taubid*, they do not worship and beg to other God but Allah openly and secretly. Sixth, they do not do any abusement such as murdering or do not kill human soul as it is forbidden by Allah except with

haq. Seventh, they do not murder morally by doing adultery and sexual harassment but they make themselves sufficient to their biological needs through legal marriage. Eight, they who have already repented and regretted their mistakes intend not to repeat it and ask for mercy to Allah and have faith to Allah and Rasul properly and sincerely as well as practice perfect deeds (*amal saleh*). Ninth, they always keep their identity and their environment's dignity by avoiding fake sworn. Tenth, they have an open heart, they are ready to accept warnings and recommendation (Shihab, 2002, p. 525-544 dan Quthb, 2004, p. 312-319).

Al-Maraghi (2006, p. 67-78) defines *'Ibad al-Rahman* as Allah's servant with faithful and sincere in which the indicators include some characteristics. First, they walk calmly and politely, do not stomp their feet arrogantly and they are not snobby and they do not do any damage on Earth. Second, they do not reply ignorant people who mock them but they forgive them and only say good things to them. Third, they do worship in the middle of the night and lighten up the night with *shalat*. Fourth, they beg to Allah to be apart from Jahanam torture with hard pain. Fifth, they are not *mubazir* in spending their income but they use it wisely and in balance. Sixth, they do not worship but only Allah, they purify their worship and their obedience to Allah, they do not murder anyone without any reason except for the *haq* which is not forbidden anymore, they do not do adultery, doing forbidden sexual intercourse. Seventh, they do not give fake sworn, do not help sleaze person, and they praise themselves by ignoring useless statements such as mocking Al Qur'an and Rasul, also unclear conversation. Eight, they listen carefully to Allah's verses and beg to Allah two things: (1) that Allah gives them obedient wife and descendant to Allah without alienating him with others so that they will live happily forever on Earth and Hereafter, and (2) that Allah make them to be guide to those who want to follow the guidance, to be preacher on deeds, to be leader in doing *ma'ruf* and deterrent for bad things (*munkar*).

Value Education

1. Value in Education

Value was placed in academic philosophy explicitly at the end of nineteenth century. However, implicitly, it has played a role in philosophy issue since Plato put forward "good" idea in the highest level of value (Bartens, 2004, p. 12). Ideal objective of education value is directed to reach human completely which implies on value education as all education practices at school. Value education means all dimensions of education are carried out through development activity both in curriculum, extracurricular and teaching learning process as an effort to embed value in education.

Recently, there seems a symptom in youth even parents who abandon morality value in manner's relationship that is needed in civilized society. In this reformation era, it seems people can do freely. For example, mass fighting, plundering, raping, mocking, destroying worship place, government offices, education institution, emerge anxiety in society. Value in education is one of alternative efforts not to produce anarchist Indonesian people. It cannot be separated from general education and becomes effective way to prevent those negative impacts.

2. Value as Education Material

Value in philosophy has existed for so long since human tried to answer the question "*what should I do?*". The answer is related to *right*, *virtue*, *good*, which refers to ethics value and discusses beauty of esthetics value even though this embryo of value philosophy study has existed since there was book of Plato, Republic, which explored about beauty, good, and purity (Plato, translation, B. Jowet, no year).

Misperception often occurs if moral consideration is applied to esthetics criteria or vice versa. In particular, it usually emerges deprivation of art esthetics whereas if moral is assimilated with esthetics, moral value will be altered into taste and style. Nevertheless, it does not mean that ethic consideration cannot be applied on esthetics field; moral principle just ensures the influence of the work toward action does not refer to esthetics itself.

The meaning of ethic value is properly intentional action, someone must voluntary do it. This ethics in philosophy is divided into two types, i.e., exact ethics and applied ethics which discuss the nature of morality. Related to ethics value, Bartens (2001, p. 6) proposed three ethics' meanings: 1) values and norms which be guidance for someone or group of people to manage their behaviours, (2) a set of principle or moral value, and (3) knowledge for good and bad things. Ethics here is similar to moral philosophy (code of ethics). Study of value in education does not merely contain codes of ethics that become indicator for individual in his life and his society. These three ethics meanings in education are related to methodology. Different method or chosen one often occurs due to different objective rather than disagreement of value meaning. However, this value topic makes everyone have different orientation and strategy in development of value education.

3. Hierarchy of Value in Education

Rescher (1969, p. 14-19) stated that value classification is based on: (1) acknowledgement, acknowledgement of subject regarding value owned by individual or a group, for example, profession value, tribal value, or national

value; (2) object of matters, way to evaluate an object based on particular character of the object such as human is valued based on his intelligence or a nation is valued from its justice law; (3) benefits from one's intention, needs, urgency, or interest that is realized in the reality, for example, in economy value category, its profit is in the form of production or in moral value category, its benefit is gained through honesty; (4) objective, which is based on particular objective type as reaction from valued condition, for example, value of education accreditation; (5) relation between value development and benefits: (a) value and self-orientation (egocentric value), i.e., gaining successfulness and serenity and (b) value and other orientation, i.e., group orientation.

Everyone views value as an important thing but degree of value interest is not the same. Max Scheller classified value as quoted by Kaelan (2002, p. 175) into four hierarchy: (1) pleasure value related to human's senses for bad and good things; (2) life value, it is important value for life; (3) soul value, which does not depend on physical and environment condition, and (4) spiritual value, i.e., morality value between sacred and non-sacred. Meanwhile, Darmodidardjo (1984, p. 66-67) divides value into three type: (1) material value, any useful things for human's physical, (2) vital value, any useful things for humans to do activities, and (3) spiritual value, any useful things for human's spirit.

In Indonesia (especially period of P4 training), value hierarchy can be divided into three (Kaelan, 2002, p. 178). First, basic value (ontology) is the innermost nature, essence, core or meaning of value itself. It is universal since it relates any nature of real objective for example, the nature of God or human. Second, instrumental value, is a kind of measurable or directed guidance. If instrumental value is related to human's behaviour, then, it is categorized as moral norm. If instrumental value is related to organization or nation, then, it is a direction, policy, or strategy sourced from basic value. Third, praxis value, it is basically as an elaboration of instrumental value in the real life. Thus, basic, instrumental, and praxis values become a system that cannot be deviated from its system.

As explained earlier, it can be said that the highest value is always ended in the deepest and abstract value for human. It is ideal, not an concrete thing of fact; it is not merely correct or incorrect which demands empirical evidence but also it regards appreciation of like and dislike or will and unwill (Thoha, 1996, p. 61). Lower value is tentative depending on human' sense and it is more pragmatic to satisfy human's physic (or in religion word "nafs satisfaction"). Education in this value hierarchy attempts to help learners in realizing their owned values and facilitate them to have

open insight and feeling in order to own and trust more real and enduring values which become respected and assured legally as civilized human.

To gain and determine value hierarchy is not easy as John Dewey said that value is methodology problems (Frondizi, 2001, p. 30). In addition, there are two ways in determining value and valuable things. First, someone is categorized as empirical objective group adapted with his experience. Value and valuable is a kind of habitual experienced in reality as empirical experience. Second way is through a prior subjective. It believes emotional intuition, i.e., belief in undoubtedly knowledge. These two ways which bear moral value can be applied in education since education views individual as experience and as potential to reach the truth.

4. Value Education in National Education System

According to Mulyana (2004, p. 70), there are four factors that support value education in learning process based on Acts of National Education System (ANES) Nomor 20 in 2003. First, ANES No. 20 in 2003 as decentralistic character shows that development of humanity value especially which is developed through democratization of education. Decentralization does not merely mean as delegation authority of education management in regional level or school but also as an effort to the development and empowerment of value autonomously among educators. Second, the main objective of national education emphasizes on *iman* and *taqwa* aspect. This signs that core value of national moral character building is sourced from religion faith. All education process must be cored on strengthening of divinity values based on one's religion faith. Third, competence based curriculum as mentioned in ANES No. 20 in 2003 shows that learners' life values must be generated based on their needs and competence. In addition, education is demanded to develop descriptive, contextual and meaningful education. Fourth, ANES No. 20 in 2003 concerns early age education (PAUD) that has an important mission value for children's development. Eventhough, children's understanding is not as deep as adult, apperception value can be growed in early age or golden age. In this age, child must be trained to involve mind, feeling, and action such as singing, playing, writing, and drawing so that in himself, it can grow honesty, fairness, affection, tolerance, beauty, and responsibility in understanding values based on his ability.

5. Relation between Value Education and School

In school, value is not resulted from teaching (curriculum) but also it comes from "*hidden curriculum*", unplanned experience or indeliberate expectation to learners (John Child in Fraenkel (1976, p. 2). This can be seen from playing activities such as sport, competition, play rules, or when

children think other behaviour form. Furthermore, children in school social life consider their accepted and rejected behaviour, following and criticizing habitual and morality of their society. There is also school interpretation on misbehaviour and models related on it. For example, a child concern different race, religion, occupation, economy, or national background. Or, a child does an experiment and report it. It happens also when learner pays attention on his teacher, how the teacher's talk, behaviour and act inside and outside the class.

Such condition in the view of M. Soelaeman is called intentional point (A. Jayadi, 1997, p. 99). Learners can do various ritual religious activities and discuss with ustadz/ustadzah and any other activities. Relax conversation between learners and ustadz/ustadzah is indeed very interesting. Sadiman is named it as *contact hours* (1994, p. 97). In other words, Bafadal (27 Agustus 1999) stated that school can formulate concrete programs such as providing and functioning worship facilitation in school such as mosque, *mushalla* and practical room with supporting tool.

As it is written by John Child in Fraenkel (1976, p. 29) that moral factor emerges in school or when teacher or supervisor counters something or against others. However, it must be admitted that explicit considerations of value issues or in the form of systemic value still rarely occur in school or class as it is shown that discussion and analysis is truly implicit or even it is rarely as a result of intentional plan and design by teacher or administrator.

6. Value Education Target in School

Value education target is aimed at creating individual *to be human being* and *to be human life*. Djahiri in Hakam (2000, p. 73) revealed that: (1) *humanizing* (humanizing human to be humanity, complete human, *kaffah*) meaning education, development, extension process of a set of value and norm and norms into value as well as value belief system of human and humanity properly, (2) *empowering* (empowering human as creature who realizes his potential and limitation) by (a) *knowing the what and knowing the why* (b) *appreciate mean and end* (c) *experiencing, acting and behaving*, (3) *civilizing*, in the form of paradigm, dzikir and behaviour patterns.

Particularly, value education target include: (1) training, implementing and preserving norm morality value of human beings, group and their life, (2) upgrading and extending value and belief system of human or society group, (2) training and improving self/society/nation identity, (3) prevent and minimize or omit negative values, (4) training and attempting on achievement of goal, (5) Clarifying and operating basic norm morality value in life, and (6) Clarifying and studying norm morality value in one's self or life (Jahiri, 1996, p. 44)

7. Implementation of Value Education in School Environment

ANES No. 20 in 2003 states education line is a way to develop learners' potential based on objective of education. ANES article 13 mentions that education line consists of formal, non formal, and informal education that can complete and enrich each other (Anonymous, 2003:9). Formal education is formulated into three stages: basic, middle and higher education. Non formal education is outside formal education and it can be held structuredly and gradually in society. Moreover, informal education is held in family.

School is one of social system place forms to interact each other which have various values of life. Those values are intentionally legalized into formal rule such as disciplinary and tidiness which are regulated in school rule or intelligence, honesty, responsibility, and healthy which are set in written curriculum. Besides, school is also a place to meet values of life personally in the form of thought, verbal and action. Such values tend to be spontaneous in every unique character. Thus, even though these values are unplanned formally, they play role in forming significant school culture atmosphere.

School is education institution which is managed structuredly involving education components such as management, financial, facilitation, curriculum, students and teachers. School is built as formal education in order to improve knowledge, skill, attitude, and value of students. As a social system, school can be viewed as interactive and dynamic organization since some of people has the same interest with different potential and background of individual.

Value education experts provide two approaches in developing value in school. First, school structuredly develops value through written curriculum. Second, value embedding occurs naturally and sincerely although this is not regulated directly in formal curriculum or in other words, it is in hidden curriculum area.

Related to the former, Mulyana (2004, p. 178-221) revealed some common principles of value insertion and integration in subject matters of formulated curriculum.

a. Value Education in Science and Mathematics

Value and ethics must be explicitly elaborated and enriched in every topic of Science and Mathematics learning. The development of value and morality in Science and Mathematics is convinced to foster students' potential more than what has been achieved in conventional teaching. UNESCO (Mulyana, 2004, p. 179-180) recorded that Science and Math which are integratedly delivered based on value education needs can change

learning meaning and improve students' ability in science and technology contribution and own clear scientific attitude. The development of learning material contains essential materials of Science and Math such as value, moral, ethics owned by students and those become crucial if they are not delivered in learning process. The essential materials are explained in the following table:

Table 1. Essential Materials of Science and Math

Value in General	Objective of Curriculum
Rationale	To understand Science and Math logic and apply number concepts
Cause-effect logic	To assess relationship between previous and future events and its implication for emerging side effect
Science and Math as a way to improve society life	To assess the use Science and Math in daily activity in society
Modernization and technology	To prepare students in obtaining proper education based on work needs and technology development

Source: Mulyana (2004, p. 180)

b. Value Education in Social Science and Humanistic

Operationally, value development in Social Science and Humanistic has three different stages. First stage is the introduction of environment facts, second stage is the forming of concepts and third stage is consideration of integrated value. In learning this subject matter, students not only recognize the concept of theory but they must be critical to analyze current issue. Moreover, integrated value in Social Science and Humanistic is in the form of intrinsic value such as objectivity, rationality, and honesty or it can be basic moral value such as caring to someone else, empathy, and other social deeds. Those moral values must be integrated in curriculum of Social Science and Humanistic. Mulyana (2004, p. 193) revealed that there are some essential values that can be developed in Social Science and Humanistic, as follows:

Table 2. Essential Material of Social Science and Humanistic

Value in General	Objective of Curriculum
Equality and Justice	To embed honesty and equality of opportunity
Citizen Responsibility and social commitment	To develop ability in recognizing social life and realize social interdependent life
Achievement of national language	To develop language skill and proud of superior national aspect
Environment responsibility	To develop understanding interdependence between human and environment as well as the need to protect nation heritage
Healthy	To develop healthy life and disease protection
Accuracy in spending money	To develop awareness of budgeting wisely

Source: Mulyana (2004, p. 193)

c. Value Education of Islamic Education Study

As subject matter, Islamic Education plays an important role in realizing Islamic values for the students. This subject contains value, moral, and ethic of religion which make it as the leading position in developing students' religious morality. Thus, the teacher is required to be more active in realizing religious values. According to Special development guidance of Islamic Education issued by Depdiknas (2002), it is stated that there are three elements in developing basic principle of Islamic Education Study: *Aqidah*, *Syariah* and *Akhlaq*. *Aqidah* is an elaboration of *Iman*, *syariah* refers to Islam concept, and *Akhlaq* is an elaboration of *Ihsan*. Based on these three concepts, it bears various Islamic studies including study related science and technology and culture.

Tabel 3. Essential Material of Islamic Education Study

Value in General	Objective of Curriculum
<i>Iman</i> and <i>Taqwa</i> (<i>aqidah</i>)	To strengthen <i>aqidah</i> and enlighten students' <i>fitrah</i>
Truth and Belief of Law (<i>syariat</i>)	To extend knowledge and awareness of religion law that must be obeyed or avoided by students
Ethics and Religious Morality (<i>fi</i>)	To train students to have good behavior in relation between human, nature and God

Source: Mulyana (2004, p. 205)

d. Value Education in Extracurricular Activity

Extracurricular activity is viewed as an education effort involving value awareness process even value internalization. This extracurricular activity can be developed in various ways and contents. It also gives a wide opportunity for school, in particular principal, teachers, and students to effectively design many kinds of extracurricular activities.

Otherwise, Muhaimin (2009, p. 115-118) modified Depdiknas concept by giving strategic concept of precisely akhlaq education for the students through integrated school (school and Islamic boarding school) that can be carried out in many ways. First, the integration is realized in daily routines. This can be done through: (1) exemplary, this begins from supervisor, principal, teacher, and other staffs including cleaning service as role models for the students; (2) Spontaneous activity, this occurs when a teacher recognizes misbehaviour student such as lazy, littering, saying bad words, and many more, he will spontaneously advice the student well; (3) Warning, teacher will give warning to students who misbehave and ask them to practice good values so that the teacher can change their behaviour; (4) Environment condition, school is conditioned by providing physical facilitation such as rubbish bin, clock, religious value slogans that are readable for the students, clear rules posted on strategic places; and (5) routine activity, this activity is carried out by students continuously and

consistently both daily and periodically, for example daily activity, praying before and after the activity or greeting *salam* each other, meanwhile for periodically activity such as finishing reading Quran every month in school, Speaking English in every Monday and Tuesday, speaking Indonesian in Wednesday-Thursday and Arabian in Friday-Saturday.

Second, integration is set in some programs. This activity requires planning or making program by teachers. This is necessary if teachers consider delivering principles of religious moral value. For example, in organizing lesson plan of Economy, teachers attempt to insert precise *akhlaq* values.

The integration of precise *akhlaq* values in programming school activity also can be realized in various activities which aim to build diversity attitude of learners as mentioned in the following examples:

**Tabel 4. Integration of Precise *Akhlaq* Values
in Programing School Activities**

Precise <i>akhlaq</i> values	Example of Integration
Obey to Allah and Rasul's Guidance	Integrated in reading Qur'an activity or in Islamic Days and in every teaching learning activity in school.
Quality Conscience	Integrated in doing individual tasks given by teacher, etc.
High Spirit and never give up	Integrated in Math and Science Olympic, sport competition, etc.
Tolerance	Integrated in activity using discussion or grouping method, etc.
Accurate, and objective	Integrated in activity using inquiry method, etc.
Discipline	Integrated in some activities such as sport, ceremony, doing task given by teachers, etc.
Responsibility	Integrated in doing cleaning class duty or finishing task given by teachers, etc.
Affection	Integrated in social and preservation environment activities, etc.
Cooperation	Integrated in charity, skill task, etc.
Loyalty	Integrated in discussion regarding cooperation, giving alms, etc.
Mutual Respect	Integrated in playing drama, grouping task, etc.
Politeness	Integrated in playing drama, practicing writing a letter, relationship between teachers/principal/administration staff.
Patient and honesty	Integrated in doing experiment, calculating, playing, competing, doing quiz or test, etc.
Critical	Integrated in teaching learning process, etc.
Creative-innovative	Integrated in teaching learning process and doing individual and group task, etc.
Gratitude	Integrated in achieving particular task or being the winner in competition, etc.

Precise <i>akhlak</i> values	Example of Integration
<i>Ar-Ridla bi al-qadla'wa al-qadar</i> (sincerity to accept reality and Allah's will)	Integrated in self-development (talent, interest and competence) in school.

Source: Muhaimin (2009, p. 119-120)

Value Education Based '*Ibad al-Rahman*' Character

One of education models in Indonesia recently are classified into integrated, for example, modern/common education model integrated with pesantren education model. Islamic education institution using boarding school system consists of several aspects: spiritual, intellectual, moral-emotional, social and physical. With integrated education model and appropriate time allocation, school should apply value education based on 'Ibad al-Rahman character. Such model as *core value* enables to be integrated in education process. 'Ibad al-Rahman character stated in Surah al-Furqan verse 63-77 has been explained by several experts into ten special characters which enable to be internalized and personalized in oneself comprehensively and continuously. Comprehensive means done by all components in institution such as principal, teachers, administration staff as well as cleaning service. Continuous means that internalization process and value personalization are done sustainable through various methods such as: habituation, exemplary, punishment, advice, etc.

Related to character education, Koesoema (2010, p. 1) revealed that if character education cannot be understood completely in national education context, it will be only a discourse. Moreover, if it is understood partially and not on target, it will bear contra productive to learners' character building. Such partial approach which is not based on tight pedagogy will mislead them to be less moral. The failure of honesty canteen indicates that educators make mistake in understanding honesty meaning in education context. They do not realize this problem deeply that has undermined national education. Thus, character education must be directed to development of educative culture, i.e., directing learners to have integral personality.

Furthermore, Koesoema (2010, p. 2) formulated that there are three basic design of effective and complete character education. First is character education design based on class. This means teacher as educator and learners as students in class. It shows relation that teacher-student is not monologue instead of dialogue with many directions because class consists of teacher and students who are interacted discussing the material. It also gives understanding the correct priority in teaching context including non-instructional such as class management, class consensus, etc. The role and character of educator is very important in building '*Ibad al-Rahman*' character.

Qayim revealed some characters that must be owned by *Murrabi* such as forbidding to get in depth with world pleasure, always doing *jihad* with knowledge (*hujjah/bayan*), understanding religion completely, persuading others to *Ridha* Allah's path, being careful in giving fatwa, understanding and recognizing self-competence, being careful in solving a problem, being insufficient with knowledge, always practicing their knowledge, being afraid of Allah, missing and loving knowledge, always being order and well-planned in teaching learning process, giving affection and caring to learners, being fairness, being sensitive toward learners' development and potential, giving punishment if necessary (Hasan bin Ali Hasan Al Hijazi, 2001, p. 298-304).

Second, character education design based on school culture attempts to build school culture that can build learners' character by school's donation so that value is formed and embedded inside themselves. To embed honesty value is not sufficient to give moral advices to learners. This is also supported by creation of honesty culture through strict and consistent school rule toward every dishonesty behaviour.

Third, character education design based on community comes from school and society to educate learners. Society outside education institution such as family, citizen, and country has moral responsibility to integrate character building in their life context. When national institution is weak in straightening law or when those are guilty do not get fair punishment, this shows that country has miseducated its citizens to be unappreciated social structure.

Based on Bagir, et al (2005, p. 108), there are four integration implementations of science technology and *iman taqwa*. In this research context, value integrations based on *Ibad al-Rahman* character in learning process in school among others are conceptual, institutional, operational, and architectural level.

In conceptual level, value integration of *Ibad al-Rahman* characteristic in learning can be realized through formulation of vision, mission, objective, and school program (school's strategic plan). Institutionally, integration can be realized through forming of *institution culture* that reflect combination between science technology and *iman taqwa*. In operational level, curriculum and extracurricular design (*Kurikulum Tingkat Satuan Pendidikan/KTSP*) must be formulated seriously so that fundamental value of religion and knowledge is integrated coherently. Architecturally, integration can be showed through forming physical environment based science technology and *iman taqwa* such as complete worship facility, suitable laboratorium, library with providing complete religion and general knowledge books.

CONCLUSION

It can be drawn into conclusion that the development of value education based on *Ibad al-Rahman* character can assist to achieve school's vision, mission, objective, situation and condition and make it easy to realize education objective of *Ibad al-Rahman*. In short, education process through habituation and exemplary is the most exact method and sufficient support from internal and external sides to bear *Ibad al-Rahman* character, and evaluation is done in the development of value education based on *Ibad al-Rahman* character in school.

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